App F IX 4]

WD2239.B490.

192

File No. A 165-15

Previous References (MUZ.)

Serial Nos. 1-2.

Later references.

GENERAL & REVENUE SECRETARIAT

Serial Nos.

Part B for [illegible]

SUBJECT

GENERAL AND REVENUE SECRETARIAT.

NOTES

File No.

FILE HEADING.

Claims advanced on behalf of certain important Brahman Matts for a relatively superior rank and status for purposes of Government honours at public receptions at Bangalore.

From

No.	Dated	Received

Diary No.	Enclos.	Spare Copies.	Serial No.

BRIEF ABSTRACT OF LETTER.

NOTES AND ORDERS.

GPB—20,100 8 5 14

In May 1913 the Swamy of Sri Totadri Vanamamalo Matt in Tinnavelly visited Bangaloro and as a mark of recognition of the position of the Matt, the Government was pleased to sanction a public reception in their order No.1963-7/M.F. 624-12-4 dated 7th May 1913 and in doing so, the scale of escort and Bhiksha was modelled on those granted for the Swami of Sri Sivaganga Matt. The disciples and other friends interested in the Sri Totadri Matt appear to have been disappointed at the grant of what was considered to be inadquate honours. Representations on the subject were submitted to Government among which mention may be made of a telegram to the address of the Dewan from Rai Bahadur A. Srinivasacharlu, the late Muzrai Secretary to Government. A deputation of some of the important disciples also waited upon the Dewan at Ootacamund to press the claims of the Matt.

2. At about this time the disciples of Sri Ahobila Matt which had also been grouped with the Totadri Matt in the Government Order of 1909, as entitled to a 1st day's Bhiksha of Rs.75/- began also to agitate and memorials were received from the accredited officers of the Matt Sishya Sabha at Chittoor and at Bangalore. It was alleged that the Matt became only recently aware of the Government Order of 13th September 1909 according first day's Bhiksha of Rs.75/- and it was contended that the Matt was entitled to be treated as of equal status with the Parakala Matt.

3. The Swamigalu of Sri Vyasaraya Matt visited Bangalore in the latter part of May 1913 and a public reception was also accorded in his case on the scale accorded to the Sri Sivaganga Swami. This has also resulted in dissatisfaction to the disciples of the Matt as the honours shown to the Uttaradi Swami, when last he visited Bangalore, were ~~was~~ on a higher scale and a largely signed petition has been received claiming equal treatment between the Swamies of these two Matts. A Srimukha dated 12th April 1915 has also been received since from the Swamigalu of Sri Vyasaraya Matt requesting higher honours including grant of salutes as in the case of Sri Sringeri and Sri Parakala Matts.

4. These cases may be taken up together for consideration. There has been an amount of delay in working up the file, but while I regret it, the delay was more or less unavoidable in the circumstances of the case. The matter related to old precedents and remote happenings, of which no satisfactory record was available, while the interested parties were content merely to make averments without adducing any evidence in support. With the most diligent search in the Secretariat (General and Muzrai records, stray papers only were traceable relating to the visits of these Matadhipathies to Mysore and Bangalore prior to the rendition. A reference was then made to the Palace Controller who was good enough to furnish me with abstract notes of receptions accorded to these Matadhipathies during some of their visits

to Mysore. I was in hope that the sorting of the records in the Muzrai Superintendent's Office which is now almost completed would discover some valuable information but so far nothing useful has been traced.

5. Some further time was also lost as the Chief Agent of the Ahobila Matt saw me on more than one occasion and undertook to furnish further evidence in the possession of the Matt relating to its standing. As the solution of the question was not pressing it was considered expedient to grant him such further time as may be necessary, so as to avoid the re-opening of the question once again. Only recently the Chief Agent of the Ahobila Matt submitted a printed booklet in English containing translated extracts from certain Proceedings, letters and Takeeds, of which part II contains two communications to the then Swamigalu from His late Highness Sri Krishnaraja Wadeyar III and certain pass-ports issued by the British Resident.

6. The material now before Government for arriving at a correct decision on the question is still somewhat meagre. The cases of Sri Sringeri and Sri Parakala Matts are questions apart as these have been treated with special distinction even in the days of the British Commission. As regards the visits of the other Adhipathies there is nothing to show that any public reception was ever accorded at Bangalore previous to the

rendition and only the usual Rahadaries for watch and ward and assistance for securing lodgings and supplies, appear to have been issued. The visits of many of these Swamies to Mysore seem on the other hand to have been welcomed by public reception by His late Highness Sri Krishnaraja Wadeyar III, who is well known for his piety and munificence. Notes about these receptions have been maintained in the Palace archives but the records are neither uniform nor equally elaborate in all cases. It may even be doubted whether these receptions in themselves may be taken as a correct index of the rank of the visiting Matadhipathi. The feeling of personal respect and regard in which the Swamy was individually held by His late Highness may have also had a great deal to do with the ceremonials at the reception. Even after making allowance for this element there emerge a few points of detail from which some inference may legitimately be drawn, regarding the status and rank which an individual Matt may be said to have held in the estimation of His Highness and the public. The points that call for note in this connection may be grouped under (1) Salute, (2) Isthakapal, (3) Escort and (4) Presents. It has to be stated, however, at the outset that uniform information under all these heads is not available in all the cases.

7. Taking the salutes first, the Palace Controller has been good enough to furnish a list of Matts entitled to the honour, which is put up

herewith. The list appears to have been amended and brought up-to-date and is not consequently a mere record of precedents. It will be seen that while a salute of 21 guns is shown against Sringeri and Parakala Matts, 13 guns are allowed to the Uttaradi Matt and 11 guns to the remaining six Matts shown in the margin. Curiously enough, the notes now furnished of the visits of the Sringeri and Par kala Matts in 1854 and 1853 respectively, do not make any mention of the salutes fired. There seems to be very little doubt, however, that this salute was given to these Matts perhaps also on this but at any rate on other occasions.

1. Vyasaraya Matt.
2. Sumatindra Matt.
3. Ahobila Matt.
4. Thotadri Vanamamale Matt.
5. Sivaganga Matt.
6. Kudli Sringeri Matt.

8. As regards the Uttaradi Matt, the record of his visit in 1864 clearly shows that a salute of only 11 guns was fired which is the same as the salute to the two other Madheva Matts, viz., the Vyasaraya and Sumatindra. The salute appears to have been raised for the first time when the Uttaradi Swami visited Bangalore and Mysore in 1896. If there have been any discussions and deliberations in connection with the raising of the salute, the papers are not available. This salute was again repeated during the recent visit of the Swamigalu to Bangalore.

9. On the other hand the list of salutes appears to have been corrected also in the opposite direction. The Thotadri Vanamamale Matt is shown being entitled to 11 guns in the list while the

notes of reception show that the Swamy was actually accorded a salute of 13 guns when he visited Mysore in 1850. There is nothing to show why or when this correction was made. Probably the alteration was effected owing to the inclusion of this Matt among the list of those entitled to a first day's Bhiksha of Rs.75/- and the salute may have been revised to be in keeping with those accorded to the other Matts in that class.

10. In this connection it may also be pointed out that salutes do not seem to have been always accorded even in the cases of Matts recognized to be entitled to them. For instance, it is definitely stated in the Controller's notes that no salutes were fired when Sri Vyasarayaswami came to Mysore in 1869, while in the case of the Ahobila Matt, the record is silent. The Kudli Sringeri Swamy s is shown as having been honoured with a salute of 11 guns, but nothing is said about the Sivaganga Swamy or Raghavendra Swamy. It will thus be seen that on this, the most important point from which a definite conclusion as regards the status of the visiting Matt may be drawn, no uniform practice is shown to have been observed.

11. I have tried to analyse the information available under Isthapal, escort and presents in a statement which is hereto appended. A perusal of the details of reception would appear to show that the Sringeri and Parakala Matts were treated as a class apart. The honour of a military escor was given to them at State expense during tours

even extending to outside the State. It is unnecessary for the purposes of the present case to enquire into their status as between themselves, but as against the remaining Matts there is no doubt that these have always held a superior status. The partisans of the Totadri Vanamamale and Ahobila Matts claim a position equal to that of the Sringeri Matt and advance some general grounds therefor, such as their undisputed high rank among the foundations of their own persuasion. In the absence of tangible precedents or Sannads, no weight can be given to such claims.

12. The cases of Kudli Sringeri and Sivaganga Matts need not in this connection engage our attention. They are more or less subordinate foundations to the Sringeri Matt and besides they have not joined in the present agitation. For the latter reason the Sumatindra Matt may also be omitted from further consideration, though it may be generally stated that its case is on a with that of the Vyasaraya Matt and that what applies to the latter applies with equal force to the Sumatindra Matt.

13. This leaves the Uttaradi, the Totadri Vanamamale, the Ahobila and Vyasaraya Swamy Matts. Out of these the Uttaradi Matt has already secured higher recognition and in fact it may even be said that the somewhat special treatment accorded to that Matt within recent years has been to a great extent the cause of discontent among its sister foundations and probably has given rise to the present agitation.

The honours shown to this Matt in 1896 have again been revived and as it were confirmed when the Swamigalu visited Bangalore at the beginning of this year. But it is to be said in justice to this Matt that though in popular idea it is coupled with the two other Vaishnava Matts at Sosale and Nanjangud as forming the Mata Traya the notes of reception show that this Matt had always been accorded a better style of reception and a higher standard of presents from the Palace than the remaining two Vaishnava Matts.

14. Among the rest the Totadri Vanamamale Matt has the best case. The record of the visit of the Swamy of this Matt to Mysore in 1850 has been noted in great detail. We have already seen how a salute of 13 guns was actually accorded to him. The Isthakapal appears to have been very elaborate and even the escort seems to have been on a scale at least equal to the one vouchsafed to the Uttaradi Swami. The presents were appreciably larger even and on the whole there seems to have been an evident intention to show special honour to the Swamy of this Matt. The Matt was a foreign one with very little local associations and it is not improbable that these high honours were shown more as a mark of respect to the personality of the Swamy. However that may be, taking all the circumstances of the case into consideration it is fairly inferable that a recognition of the high status of the Matt was also intended to be conveyed, which must be taken to

be at least on a par with that of the Uttaradi Matt.

15. There is no doubt that this Matha is the leading institution among the Sri Vaishnavas of the Tengale persuasion and though apart from a building at Melkote which is said to have been gifted to it by one of its disciples, it has little or no local possessions and visits the State only at long intervals, the Matha holds very large properties outside Mysore and has a large and influential following, to some extent within the State but mainly outside it. It is a matter for consideration whether in these circumstances, it is expedient to revise the scale of honours which was granted to this Matt when it visited Bangalore last.

16. The case is, however, somewhat different as regards the Sri Ahobila Matt. The Matt holds extensive Inams in the State yielding an income of about Rs.7,000/- and though the Swamigalu is ordinarily resident outside the State, the Matt has an influential following among the Sri Vaishnavas of the Vadagalai persuasion within the State. Opinion is divided as to which is the older foundation, the Parakala Matt or the Ahobila Matt. However that may be, there seems to be very little doubt that they are sister organizations deriving their authority from Vedanta Desikar. Historically the Ahobila Matt appears to have wielded a deal of influence in Mysore. The founder of the Matt Adivan Sadagopa Swamy was himself a native of

Melkote and his Brindavana is situated at the place. One of the presiding Swamy appears to have constructed the outer Gopuram and Parakaram of the temple.

17. The memorialists allege that the Swamy of the Matt was present at some of the historical events in the past history of Mysore but there is no material for verifying these allegations. Even if true, they have no direct bearing upon the present question unless the Swamy was present by special invitation of the Maharaja. There is, however, ample evidence to show that the Swamigalu of this Matt has been visiting the State at comparatively short intervals. The Vamsaratnakara, an extract from which is appended, mentions three such visits. The notes furnished by the Controller apparently refers to the last of such visits, viz., that of February 1855. The notes are somewhat meagre but the mention in Vamsaratnakara though it gives no information about the details of reception supplements the information. It would appear that the Swamigalu was treated by His late Highness with a deal of distinction. The presents said to have been made are elaborate and valuable out of which mention may be made of two gold images of Ramanujacharya and Vedantacharya and a Chattri with Kalasa and Morchal not to mention 2 seers of gold for Kavachas and Rs.500/-.

18. The memorial invites reference to a Parvana of 1806 and a Nirup of 1826 and certain oral orders, but these relate to honours that are

to be shown to the Swamy at the Melkote temple and have nothing to do with his public reception though in a general way the high respect in which the Swamy was held may.be inferred from the direction that honours equal to those of Parakala Swamy should be shown to him even when the latter should be present in person. As in the case of the Totadri Matt, there is no doubt that the Ahobila Matt is the leading institution among the Sri Vaishnavas of the Vadagalai persuasion, but of course the Parakala Matha being the Guru Pita of the Royal House holds special status in Mysore. If the present rank and honours of some of these Matts are to be revised, the Ahobila Matt appears to have on the whole a fairly strong case for being also classed with the Uttaradi Matt.

19. As regards the Sri Vyasaraya Matt, a largely signed petition has been received wherein is urged that no difference should be made between the Matathraya and that the Vyasaraya Matt should be given the same honours as that of the Uttaradi Matt. Beyond stating in general terms about the importance and antiquity of this Matt the petitioners bring forward no precedents or orders in support of the case. The late Swamigalu himself had addressed a Srimukha to the Muzrai Superintendent claiming honours equal to the Sringeri and Parakala Matts in virtue of the exceptional Birudus which the Matt enjoys. The Bridus by themselves are not a safe index to decide the status of a Matt, as in their nature

they are honours won by individual Matadhipathies for himself and his successors without necessarily a reference to its rank among the other institutions of its class.

20. The origin and the previous history of this Matt is given in an elaborate note by my predecessor Mr. Subramanya Iyer in file No. 79 of 1908. It will be seen therefrom that it is a foundation branching off from the parent institution of which the Uttaradi and Raghavendra Swamy Matts are also representatives with jurisdiction mainly over the Southern Presidency and it counts among its presiding priests some of the most renowned expounders of the Dvaita system. On a priori grounds an equal treatment with the Uttaradi Matt is perhaps indicated and this will, of course, remove a great deal of discontent among its followers. This appears to have been the practice at least to some extent before 1896 when a salute of 11 guns only was accorded to the Uttaradi Matt in common with the two other Dvaita Matts at Sosale and Nanjangud. On the other hand it seems to be generally admitted that the Uttaradi Matt has a larger following of disciples both within the State and elsewhere. A close scrutiny of the other honours shown, not to speak of the magnitude of the monthly allowances granted, would appear to show also that in some respects the Uttaradi Matt had a preponderance of distinction in its favour.

21. I have discussed the claims of the three

Matts who now seek for higher honours and have tried to present their cases on a consideration of their previous history, religious standing, local interests and precedents of reception. But His Highness is the fountain head of all honours and it is his undoubted prerogative to grant any honours either newly or of a higher order to any or all of these Matts, if he should deem fit to do so. If the Uttaradi Matt has been accorded within recent years comparatively a higher standard of distinction, this is no matter for complaint by the other Matts, particularly as no honours which they have actually been in enjoyment have been taken away from them. It has, however, to be admitted from the stand point of view of the remaining and less fortunate Matts that their grievance is but natural seeing that a grant of special honours to one of them is to that extent a depreciation of the remaining, in the estimation of the Public.

22. If a concession to the Amour Propre of these Matts is considered expedient, the only course open is a process of levelling up, i.e. to grant the elaborate honours of the Uttaradi Matt to these Matts also. The reception honours now granted at Bangalore to these two classes of Matts are shown below for ready reference.

Kind of honour.	Uttaradi Matt.	The other important Matts.	Remarks.
Salute.	13 guns.	no guns.	Actually Totadri, Vyaseraya and Sivaganga Matts only have visited -- Bangalore.
Guard of Honour	12 sepoys	nil.	
Escort.	One Biradari of 12 Sowars.	6 Sowars.	
Military Band.	One set.	One set.	
1st day's Government Bhiskha.	Rs.150/-.	Rs.75/-.	

A revision in the case of the two Sri Vaishnava Matts alone, though perhaps strictly just, would hardly be expedient as it would only stir up to greater activity the discontent of the two Dvaita Matts. The Kudli Matt may also clamour, as it has always been proclaiming its independence of the Sringeri foundation. An addition of these five to the class of the Uttaradi Matt will not only swell the burden on the State but in its turn may also raise discontent among the followers of the Uttaradi Matt whose special distinction will no longer remain. In these circumstances administrative convenience would appear to indicate that the existing situation should be maintained. Whatever might have been the conditions originally the Uttaradi Matt has been in possession of these special honours for nearly twenty years now and it may be left in undisturbed enjoyment of them. As some satisfaction to the followers of the other Matts, the Government may perhaps tell them that in adopting different standards at the public receptions of the various Matts, the Government have

been only following precedents as far as possible and that it is not their attention thereby to determine the mutual rank and status as between themselves. The Matts themselves may, on the other hand, be allowed freedom to accept or decline any or all of these honours if they should deem fit to do so on the score of inadequacy without forfeiting their claim upon Government for general assistance in their progress through the State. In course of time it is very likely that these will also fall into line and accept the diastinction which the Government are offering them.

GENERAL AND REVENUE SECRETARIAT

19 13

(Miscl)

File No. 1582/13

Serial Nos. 1 & 2

Papers Filed.

Month Oct 13

SUBJECT.

Repairs to the shops attached to the Sri Kothandaramaswamy temple Bowringpet

PREVIOUS REFEREN...

LATER REFERENCES

Assistant Commissioner
Recorder 18/12/13